¶ The Benefit of the auncient Bathes of *Buckstones*,

vvhich cureth moſt greeuous Sickneſſes, neuer before published:

Compiled by Iohn Iones Phiſition.

At the Kings Mede nigh Darby.

Anno ſalutis
1572.

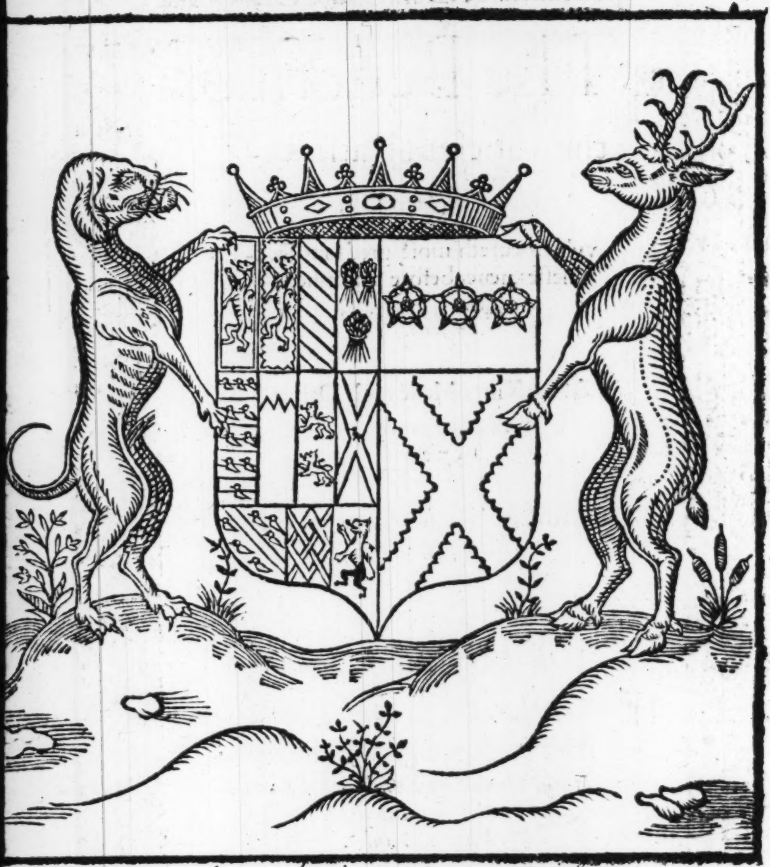
¶ *Seene and alowed acording to the order appointed.*

IENVARII. XVIII.

¶ *Imprinted at London by Tho. East, and Henry Myddleton: for William Iones. And are to be ſold at his long ſhop at the Weſt dore of Paules. Church.*

Willm Bateman

14 April 1821



Quarterings, namely

1. Talbot
2. Id.
3. Id.
4. Mackmaure, King of Ulster
5 Valance, Earl of Pembroke.
6.
7. Strange of Blackmere
8. Mauill
9. Furnivall
10. Verdon
11. Lovetoft
12. Hardwich of Hardwick

TO THE RIGHT HONO-

rable, George, Earle of Shrewes-

bury: Lord Talbot: Furniuall: Warden: and Strange, of Blackemyre: Knight of the moſt Noble order of the Garter, and one of the Queenes maieſties moſt honourable priuie Councell, and Iuſtice in Eyre, from Trent Northwardes.

IOHN IONES WISHETH ALL HEALTH, long lyfe, encreaſe of honour, and Graces eternall.

AFTER that the Philoſopher (right Noble Earle) had conſidered the moſte woonderfull workes of God, and nature, ſo orderlie placed within the Sphere or round world, Macrocoſimus, with all things aboue the Elementes, and Quinteſſence, the hyghe heauens, as the inferiour conſtellations: Influences: and Legynners of corruptible ſubſtances: the Elements them ſelues: all thinges, in the Fyre, Ayre, water, and Earth: beſyde of the higheſt immortall, and perpetuall, or of the inferiours: mortall and corruptible, doing, being, growing, ſenting, and reaſonable, as Microcoſums, man, for other vſes ſo neceſſary, the heauenly bodies, conſpyred to one abſolute Empyre, with all thinges vnder them, produced, to moſt effectual purpoſes, cauſing him to ſay, God, and nature, dyd nothing in vaine.

The which heauenly ſaying, dayly we fynde moſt true, albeit, many of thoſe greate and hidden benefytes: preordinate by prouidence diuine: were vnknowen many yeares, to many nacyons. Inſomuch, as huſbandry an arte moſt commune: and now of leaſt conning: was long vnknowen: men liuing on the fruits

of the Erth,without any manurãce,as beaſts:for vntil Dioniſius his time,it was vnknowen amõgſt the Egipcias,& vntil Charles the fith Monarche,amongſt the Indias:as Diodorus,Polydorus and Martine Curteſſe affirmeth:and in Greece and Aſia,vntill Triptolemus: In Italie,vntill Saturnus: as Macrobius sheweth. So was, vvyne, Oyle,Honie, Ale, Beere,Bread, Cheeſe,and infinite other thinges, after orderlie appointed, to our vſes as doth appeare And, Bacchus vvas the fyrſt, that of Barly made Ale, for the Egipcyans: bicauſe as then they had no Grapes: the which we Britaines vſe ſtill,and they of Germanie, and Flandres,beere. The Iewes found oyle,as Iuſtinus writeth,and Gorgonius the king,hony: Ariſteus the making of cheeſe: Arachue Flax,and knittiug, as Plinius approueth: Minerua, ſpinning: Nicias,fulling: Pallas clothing: Vſo, apparel ſayeth Euſebius. Building of houſes is aſcribed firſt to Iobal, if we beleue Polidore: walles and towers,ſayth Ariſtotle the Cyclopians edified: Carpentry,Dedalus inuented:ſayling,Neptunus:gold Cadmus found out,firſt in Thrace,and Emanuel the laſt king of Portugall,ſent to ſeeke it firſt in India:Siluer,Erictonius: Iron,Idedactili:Lead,Mydachuitus: Braſſe,Ariſtotle ſayth,Lydius: Fyre, Vulcanus:Phiſick,Apollo: amplified by AEſculapius: perfected by Hippocrates:expounded by Galen. Bathes and hot houſes,Nero,Agrippa,Veſpaſianus, Titus, and other Emperours, Kings,Philoſophers and Phiſitions,as teſtifieth Iulius Capitolinus.

So that by theſe and ten thouſand others,we may gather,that Gods good gyfts haue not all at one time bin reuealed, nor at one inſtant to al nacions auayled,but ſome by one,in one time, ſome by another in another time,and all as it pleaſed his infinit bountie,to ayde and benefite his creatures with: as by king Bladud the Britten were firſt erected the bathes of Bath: So now we may ſay by your honour,the bathes of Buckſtone to be beneficially edified,worthy euery where to be notified.

Of the which, by Gods help,and your henours protection, ſomewhat

ſomewhat shalbe shewed hitherto vnknowen, that the benefite thereof, may the better be perceaued.

The which worke, howſoeuer it be, I beſeech your Noblenes to accept, as that which of moſt right, to you of duety belongeth. And, foraſmuch as your care hath ben therein, to the benefyte of all: It is right that of all, you should be highlie magnified, for your vertuouſe exployte, accomplishing of ſo noble a benefyte, and that in this our age, when as the moſt ſort, are giuen to ſeeke worldlie gayne, rather then the publique proffet (the more pittie it is to ſpeake it) and that ſuch, as to themſelues, and theyrs, onelie, might belong. But your vertuouſe induſtry, is, & hath ben, for the benefyt, of the vniuerſall people of God: as a thing, deſcending from your parents: and of you enherited. Therfore, to you mightie Erle I dedicate, theſe my labours, and playne Treatiſe, entytuled *Buckſtones Benefyte*, bicauſe, by you is accomplyshed, and notified, euery wher, that which was in a maner hydden, and vnknowen, to all a far of, and vnto the moſt neere hand. If, I should here shew, how greatlie they are to bee extolled: that take ſuch paine, and be at ſuch coſt: for the wele publique: I might rather make a newe volume: then fynish this. As it may eaſilie appeare, by that which is already expreſſed. VVherfore, I will ſtay my pen, for that, I confeſſe my ſelfe farre vnable: to ſet out the condigne prayſes: that eyther too your honour belonge, for the true loue aſſurid Loyaltie, and great truſt: vnto your puiſſance comitted: or the worthy benefytes: that the Bathes, or vvels, of Buckſton do yelde.

Notwithſtanding, great Alexander, retained with him in great fauour: one that wrote his hyſtory: albeit, it was not moſt elegantlie penned (as Quintus Curtius affirmeth) bicauſe, it might encourage, ſome of more eloquence, to take in hand, the like enterpryſe: for, otherwiſe what had auayled the fame of hys conqueſt? when that age had expired, if none had taken in hand: for the poſterities to haue remembred: whoſe example herein I haue folowed.

For that, ſo great a benefyte, as is Buckſtons Bathes, vvithin the edifices vnder a bushel should not be ouerwhelmed: nor, with out the order heerein expreſſed how to vſe them: frequented. Vntill ſome other of more learning will better handle hit. Craving nothing els for my paynes but that it may of your Lordship bee vvel excepted praying for the long preſeruacion and encreaſe of your honour, in all helth, welth, and felicitie. Amen.

Your Lordſhips euer at commaundment, Iohn Iones.

¶Christophori Carlili ad Lectorem.

Diceres phoebum genuisse Ionsum
Rupe parnasi : peperisse Cirrhæ.
Aut in extremis heliconis antris
Palladis aluum
Naiades nouit, dryades fauebant
Tartary nimphæ, liquidæ napeæ
Ac mettallarum stygiæ camenæ
Castalidesqꝫ.
Feruidos fontes, calidasqꝫ thermas
Et poros terræ resecat, docet nos
Cur tot ægrotis medeantur vndæ
sulfure plenæ.
Hunc librum legant medici haldenses
Westphali: Rheni scatebras colentes
Vnde naturas laticum tepentes
Discere possint.

Thomas Lupton to the Reader.

THough forrein soyle in worthy gifts doth maruelously abound,
yet England may be bold to bost, wherin the like are found.
How many vse to bathes abrode far hence with cost to range,
wherby they may their lothsome lims to helthfull members change
But such (onelesse they more desire for wil then helth to rome)
they may haue help with charges lesse and soner, here at home,
At Buckstones bathes whose vertues here, is lernedly displayd.
Therfore disdaine not this to read that hath the same bewrayd.

FINIS.

CATALOGVS AVTHORVM
in hoc opere citatorum, Alphabetico ordine congestus.

Aristoteles.
Auicennas.
Auerhois.
Auenzoar.
Antylus.
Athanæus.
Amatus Lusitanus.
Arnoldus de Vill.
Aetius.
Aesculapius
Benedictus Victor.
Baptista Montan.
Cornelius Celsus.
Conciliator.
Dioscorides.
Diodorus Siculus
Damascenus
Eusebius.
Fernelius Ambianus
Gentilis
Galenus.
Gordonius.
Georgius Agricola.
Gabriel Fallopius.
Halyabbas.
Hippocrates.
Hieronimus Mont.
Hieronimus Carda.
Ioanicius.
Iustinus.
Iulius Capitolinus.
Ioannes Almenar.
Ioannes de monte regio.
Iacobus Siluius.
Ioannes Bachanellus
Ioannes a Sanc. Amando.
Leonhartus Fuchsius
Marcrobius.
Munsterus
Martinus Curtesius.
Leonellus Fauentinus.
Mesue.
Manardus.
Mathæus Graduens.
Mathiolus.
Nicolaus Massa.
Nicolaus Myrep.
Nicolaus præpositus
Nicolaus Alexand.
Oribasius.
Plato.
Plinius.
Paulus Aegineta.
Ptolomæus
Polidorus Virgilius.
Quintus Curtius
Ruellius.
Tagaltius.
Tralianus.
Theion.
Valescus de Tarant.
Valerius Cordus.
Vldericus Hutton.

¶To the Christian READER.

Euen as in one houſehould or famylie (gentle Reader) the Chyldren, begotten betwene one Father and one Mother: doe differ one from another, aſwell, in proporcion of body, as in wyt, diſpoſition, and maners: Euen ſo, men of one facultie, in ſundry thyngs, be of ſundry inuencions, iudgementes, and diſpoſicions: aſwell Diuines, Lawiers, Philoſophers, as Phiſicios, no maruail therfore, if others. So hard it is for any man, be it neuer ſo frēdly intēded: neuer ſo ſtudiouſly laboured: neuer ſo profitable, for, the wele publike: to ſet forth any thyng, for al mens liking, that euen moſt of the wiſeſt ſort (as many men thynk) ſet forth nothing by printing: bicauſe, many now a daies are guē, to the ſearchyng out rather, (if they cā) to blot him, with the leſt matter (if there bee no greater) and let the common profyt, then too ſeeke the thynge that may all men benefyte, eyther

ther the same to commend, or therto too adde any credite.

These, and such lyke causes, haue letted many (as I deme) frō the attempting of this (howsoeuer it be) Which I haue accomplished, of Buckstons benifite: aduenturing rather for my part, to be stong of the Drones, then to leaue the good hony vnsought and to be barked at, With such vnkind curs, then to leaue the Maister of the house helples: trusting that the Wise, Graue, Learned, Curteouse, & Louing sort, Wil accept the endeuour of him, Who asmuch as in him lieth (for ỳ tyme) doth seeke, how he may best profit the vniuersall people of God, and in speciall, hys owne countrymen that bee vexed With such greuous sicknesses, as they despaire of remedy, by any other meanes.

Galen, Whē he came first to Rome, sent for by Marcus Aurel. Willing his Lieftenant, that he shuld honorably furnishe him With men, money, horse, & munition as very noblie he did: for that he Was desirous greatly of his counsayle. Commodus his sonne being very sicke of a feuer,

the

the Which at the first sight, hee presaged (for that the Crisis so prognosticated, a knowlege by him throughly labored, as he that was most expert in phisicke) that he should haue his fit no more: Whereat, the Phisitions of the Emperours hyghe councell, meruayled, & Whē they saw the effect, greatly disdayned (for such knowledge they had not studied) Where they should haue louingly embraced him, and highly haue cōmended him, for Tagaltius saieth, the maners that to Phisitions belonged, are that thei be of gentle entertaynement, curteouse, & friendly toward such as be of their own professiō, in greek termed Philateiras. But What did heeleaue his Well dooing for all their enuying: no truly. So much Was hee gyuen the vniuersall World to profyt, more earnestly proceeded forward in all good doctrine, as by his Workes made there, both against Eraliſtratus, cōcerning letting of blood: and against Thessalus Tralianus, about the healing of vleers, maye appeare: prouing & reprouinge, by moste waighty arguments, & best authorities,

al that he did not waying the disdain of a fewe, so that he might profyt all, as no dout he hath al the World. Let Paracelsus (& all other vayn practisers do What they can) With his fyre Work, of three beginnings, of salt, Brimstone, and quicksilver, blowing the coles vnto ashes, and stilling til they haue no glasses, as wyse as geese, as reasonable as apes, as trim as Colyers, and as riche as newe thorne sheepe.

Now seeing Galen, in Whō Was heaped as in a grainard: all knoweledge both philosophicall, & physicall, Was envyed, disdained, backbyted, and yet of some is: What shal I think to go scotfre, that am so far inferiour vnto him, as is the scholer, vnto the maister? No no, therefore I Will arme my head With patience: and my harte With a cleare Conscience, protesting before GOD: and men, (Which thorow the envyousnes of the time I am driuē vnto) that this, that I haue done, I haue done neyther of a proud mynd, ambicious desire, or ouerWening in my selfe, but of a very feruent zeale, to the pre-

preseruation of health, and mayntayning of lyfe: bycause I saw we so many repaire thither, without al order. By meanes whereof, some went away very sick, that came thither indyfferent well. Some neuer a whit the better: whiche if they had had good counsail, might. And some, more by hap then by cunning: as it dyd them no good, so dyd it them no harme.

These things wayed, I began to consider with my self, of many things doutting, whether it were better, to let passe, as other wiser, & better lerned thē I had done such matters, or to procede therein. The which, whē I had attēpted, more and more I saw was too bee sayde, minding to haue gone no further: thus betwene dout and despair, hapned to come vnto me, of the lerned some, & other of the gentility, wise & expert that feared God, loued their country: and hearing that I had begon suche a matter of Buckstone, as I had of Bath: instātly desired mee, to goe forward, affirming, I should doo a gratefull deed too the common weale

of my native coũtry, & that for the north parts, & West: alwel as the South: yea & if it were not so well done as some others of more wisedome, learning, & experience could, (as I think of my self it is not) yet bicause it should encourage some other, if they saw myne not sufficient to amende (as it is easier then to begin) that which I haue rudely roued ouer. Albeit al that which I haue done, is collected out of the best Writers in philick: and for these .xiiii. yeres & more, proued. Trusting it will be wel accepted, seeing the profit is thyne, & the labor myne. But if ther be any so affectionated to Rhetorique, that vnlesse they find a moulhil made a mountayne, or an Emet, an Elephãt, think the matter vnperfect let them consider that.

Non cupit ornari, cupit, &c. Or if, they suppose knowledge nothinge worthe, vttered in their own language. The I must nedes say, they shall find this of Buckstons benefyt, & also Bathes aide vnperfect. Howbeit, of this if they consider, they may easily fynde whether a thing briefely and plainly taught, bee better, or a thing ob-

scure

scure & intricate: and whether a thinge familiar, or a thing straunge be easiest to iudge of, What neede many Wordes? If a longe discourse had more needed, then a short: Hippocrates had not Written his Aphorismes, nor Galen Ars parua: neyther had they Writen in Greeke, When as all Grece vnderstoode Greeke, as Well as they, or We in England english. But had deuised some neW tongue: a matter of no great labour: for the Diawcabiõ tongue of fiue yeares standing, as it was in a day inuented. So Was it in a Weeke perfected: & is With some, for their pleasures in daily vse. But these toies, Were far frõ their meaning, & so I dout not, but they be noW from the Wyse, or els, the guide of the soule, Gods Word, had not bin in our oWne tongue vttered, nor of Paule, so appointed. And therfore, if With the matter any be offended, let thẽ be offended With the best learned, Whose example herein I haue followed, and out of Whom this is collected. If the phrase like them not, I Wishe them to thinke, so many men, so many Wittes: so many styles, so many de-

deuiſes, as you haue hard. If the ſtyle be to playne, I would haue them to remẽber, whether heuy things be easier of diſgeſtion, or light: and briefly to conclude, whether their own familiar ſpech: their own lawes: or the Romains be better, & easyer, too Iudge of. Too conclude, if the matter be beſt Whiche the approued Writers, obſerue & affirme: then I dare ſay, this is not al ill. If the phraſe be beſt that is moſt playn, thẽ this is not Woꝛſt. If the ſtyle or endyting be beſt Which cõtinueth the matter: then this is not vtterly to bee diſalloWed. In fyne, if the mother tongue be moſt meete foꝛ hir oWn childꝛen, and eaſyeſt to be vnderſtanded, then this in our oWn, you Will affirme, is not to bee abandoned. So that I Wil thus ende.

Fœlix, à tergo quem nulla ciconia punxit.

Thus Wiſhinge thee good Reader all health, With all other thinges thy moſte gentle hart deſyꝛeth, reſt thyne Whyles I lyue as thou fyndeſt.

Iohn Iones.

¶ A Descripti on of the wonderfull vertue of the Bathes at Buckstone.

VEN as, in our former Treatise, of the Bathes of Bathe, we haue shewed the antiquitie, comoditie, propertie, vse, dyete, Aphorismes, & medicines, with all thinges requisite, in our iudgement, for to bee noted and obserued of all such as ther intend (through knowledge) to seke any benefite. So, now it resteth that in this Treatice wee expresse lykewise the Benefyte of Buckstons Bathes, or Welles, in the hygh Peke, in the Countie of Darby, ten myles from the worthie Edifices, Chatsworth. 16. myles from Manchester. 16. myles from Parket Chester field. 20. from Darby, 30. from the famouse and auncient Citie Westchester, 30. from the Citie of Lychfield, 30. from Staffort.

Of the origine, of the name, and why it was called Buckstons well, I neyther could reade it in any Authour, nor heare of any as yet. This is asmuch, as I suppose, may bee gathered thereof, that it hath the name of the Towne: and the Towne lykewyse hath the name of some one so called (for of such there bee diuers) and the Danes and Saxons, aswell as the Britaynes were wont to name their townes after their own names, as it is cuident of very many places in this lande: and a Saxon, or English name it is, and no Brittish, or Welsh: And therefore, sithence Engistus, it hath his denomination. Yowbeit, many yeares past, it was frequented for the health of thousandes, by bathing them: aswell as it is in these our dayes. For, betweene Burghe and it, there is an high way forced ouer the mores, all paued, of such antiquity as none can expresse, called Bathgate: albeit more of a superstitiouse hope they had in thywell, than of any

Buckstones Bathes of great antiquitie.

» any affiance thei had in the qualitie,tẽperature,or property
» of the Bath:for of it and the vſe therof, they were ignorant.

Moreouer, It is not vnlikely that the ſtagges or buckes wounded,would take ſoyle ther,and there the foſters of the forreſt,called it Buckſtand: but in my iudgement, the former ſuppoſition is more likely. And as for Cottrels tale,or the vayne inuencions about S. Anne found in the well, or of the water fet from flod Jordan. I recke not them worthy the recitall. Therefore, I will not detayne you with ſuche tryfles,our dayes being ſo ſhort: and the reaſon of the arte, ſo hard to attayne,(as Hypocrates,1.lib. Aph. primo ſayeth) paſſing ouer,the diſtinction of bathes here in this Treatiſe, and definition of artificiall: bicauſe in my firſt booke of the Bathes of Bathe,they be ſhewed, contenting vs with the naturall.

Naturall bathes be thoſe,which flow throw the entralles of the earth: taking their effect of ſuch things,as they runne throw,and receyue power by: for many infirmities moſte auayable. The differences of which hote naturall Bathes of Buckſtone,by what meanes,of what mynerals,for what greſes,infirmities,and ſickneſs they ſerue beſt, ſhal be proſecuted with all poſſible breuity,as far forth as herein my iudgement is neceſſary:ſeeing that in our ſeconde Booke of Bathes ayde,you may find ſuch things ſufficiently ſkãned: and therefore vnneedfull here of repetition.

Significatiõ of Bathes.

Firſt of the cheefe Bathe which is the warmer ſpringe, voyde in effect of all corrupcion, arguing therfore,no great quantitie of brimſtone(as in Bathe)nor of allume, as ſome haue bruted. For then it ſhould not onely bee of another colour,marly yellow,or ſwarty greene:but alſo it might ſenſibly be perceyued by taſte: albeit I acknowledge that Ariſtotle affirmeth,that there is no ſuch hote ſpring, without ye myne of brymſton And I think with Fal. & Sauona. Rubr.de therm. none without firie heat:although the quantitie may differ:

Falopius li. de Soff.

differ: and that may wel appeare. For if the quantitie were equal and like to the mynerals in Bath, the heat of as great force, fortified with like Antipariſtaſis, and as nere to the head, then it ſhould little in that reſpect, vary from Bathe. But it ſeemeth ſure it is ſo, that Buckſtons bathes haue not the fourth part of that heate which the bathes of Bathe haue, nor the other mynerals that bee ther. For Buckſtons is much like as if a quart of boyling water were commixed with a galond of cold water. But Bath is, as if to a galond of ſething water were put a quart of cold water. By reaſon wherof, it attracteth and diſſolueth more ſpedly. But buckſtone more ſweetly, more delicatly, more finely, more daintly, and more temperatly: not bringing halfe ſo many greuouſe accidentes as Bath doth, yit leſſe spedly: but in proceſſe of tyme, very effectuouſely, and for many infirmities, more commodiouſly, reſtrayninge vnnaturall iſſues, and ſtrengthning the feble members: aſſiſting the animall, vitall, and naturall faculties: diſperſing opilacions, and qualifying greefes.

No greuous accident folowing Buckſtones Baths

The well ſpringes be ſituate in a valley, hard by a running broke, and runneth into it. Where at the meting you may ſenſibly perceyue and feele the hot water on the one ſyde of the riuer, and the colde on the other. Notwithſtanding, ſo commixed after, that it letteth the riuer of freſſhing, in the coldeſt weather, for the ſpace of a quarter of a myle, an argument of the power of the heate of thoſe ſpringes which be three eſpecial, and thoſe very excellent, and beneficiall for diuers diſtemperatures, greefes and ſickneſſes, as hereafter ſhalbe further ſhewed, God aſſiſting.

iij cheefe Bathes at Buckſtone

But there be fiue or ſixe other, although not ſo good: yet it maye bee preſuppoſed, that if there were borers, ſuche as mynerall men vſe in ſearching ore: too meete with the Springes, of ſemms of the other, that the colde water, which is commixed wyth the hote, myght bee turned away:

The running of the ſprings in the baths of Buckſtone.

that then no doubt, they would bée moze excellent. Foz that the moze cold infirmities, might be cured by them, bæing made moze hot. Foz vndoutedly, as myne one fote ſhould ſteppe on the hot ſpring, the other would light on a colde: yea the one finger, I might put in the one, and another in the other, eſpecially in thoſe below. Howbeit, you may find in any ſome alteration, albeit not ſo much by a greate deale.

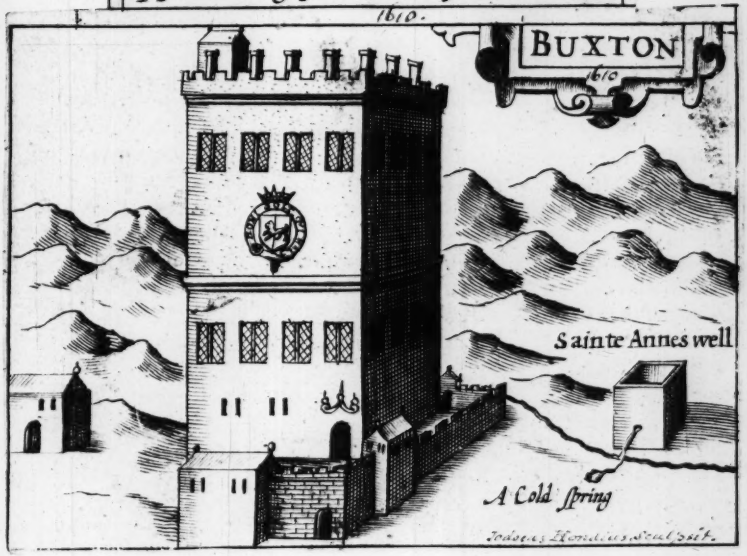
A goodly houſe and buildings of the Earle of Shrewsbury vppon the bathes ſyde.

Joyning to the chéefe ſpringe, betwene the riuer, and the Bathe, is a very goodly houſe, foure ſquare, foure ſtozies hye, ſo well compacte, with houſes of office, beneath and aboue, & round about, with a great chambze, and other goodly lodgings, to the number of. 30: that it is and wilbée a bewty to behold: & very notable foz the honozable and wozthipfull, that ſhal néede to repaire thither: as alſo foz other. Yea, the pozeſt ſhal haue lodgings, & beds hard by, foz their vſes only. The baths alſo ſo bzauely beutified with ſeats round about: defended from the ambyent ayze: and chimneys foz fyze, to ayze your garmintes in the Bathes ſyde, and other neceſſaries moſt decent. And truely, I ſuppoſe that if there were foz the ſicke a Sanctuarie, during their abode there, foz all cauſes, ſauing ſacrilédge, treaſon, murther, burglary, rape and robbing by the hye way ſyde, with alſo a lycenſe foz the ſicke, to eate fleſhe at all tymes, and a fryday market wéekely, and two fayzes yérely, it ſhould be to the poſterities, not onely commodioule, but alſo to the Prince great honour & gayne. It is ſituate in a goodly ſeate, and that in an excellent and hungry ſoyle, paſſing healthy, and in tyme would grow, to bée very welthy: and the commons about, would bée reduced to great fertilitie, foz the ground on the one ſide is full of Lyme ſtones, bzinging good grayne: on the other, a fyne black moulde, and a groſſe. Great pitie, that ſuch commons in all places be no better manured, ſéeing that infinite thouſandes, in the realme, might the moze bée maintay-

A ſanctuary. market. Fayre. A licenſe to eate flesh would doo well.

Performed by John speede, and are to be sold in popes head Alley by Iohn Sudbury and G. Humble

1610.



This is the only view extant of the old Hall at Buxton built by George 6th Earl of Shrewsbury before 1572: it was engraved as an embellishment to a very correct map of Derbyshire published by Speede in 1610 performed from actual survey.

About 1670 the old Hall was demolished and a new house built upon the site by the then Earl of Devonshire, at which time it is supposed the Register Book (vid. p. 21) of cures &c. which had been long kept there, was destroyed, with all the votive crutches that it was usual to hang upon the walls —

Vid. Short's "Hist. of Mineral Waters" vol. 1 - pp. 49 - 50.

Floyer "On the Baths in England" 8vo. 1697 pp. 118 — 144.

tayned, not onely to the great preſeruacion of the kingdom: but alſo greater to the princes reuenewe. For foure partes (I dare ſay) of the land lyeth waſte, and common, that might be brought to the publique profit, aſwell to the increaſe of men, money, and munition: as, to the greater terrour of forrayne Dominion, how ſo euer ydle wittes vſe to comon with a Shephardes cloke of their owne framing. Howbeit, in winter it is ſomewhat ſtormie: but yet nothing lyke Kerby, Kendall, in Cumbreland: nor to Brecknocke in Southwales: nor to Kayer Meruame, in Northwales: nor to Bodnam in Cornewall: all the which notwithſtanding, be gwdly Townes, and wealthy, and through induſtrie, made to the ſtate, very profitable, as in tyme no doubt, this would: hauing paſſing them (as you may perceyue) a thouſand partes, a commoditie, vnto the whiche, out of all quarters of the worlde, not without iuſt cauſe, would repayre very many, and the rather a great deale being in this ſorte furniſhed, to their benefyte, with a Phiſicion, placed continually, that might not onely counſayle therein how the better to vſe Gods benefyte: the which, God willing, ſhalbe appointed, but alſo adapt theire bodyes, makinge artificiall Bathes, by vſing thereof, as the caſe ſhall requyre, with many other profitable deuyſes, hauing all things for that vſe, or any other, in a redineſſe, for all the degrees, as before it bee longe, it ſhal be ſeene, of the noble Earles own performing. All theſe things layd and grounded, this reſteth of vs further (as it may) to be diſcuſſed, whereof the Bathes take their benefite: and therevppon, what they eaſe and helpe, as dayly ther is approued, with other things thereto appertayning: the which be the markes we intend to runne at.

A Phiſicion entertaineth alwayes.

By comparyſon, they be like the pepper Bathe, beſyde the heade of them Rhene (as by Fuchſius, in Inſtitucionibus, wee may gather) ſauing that the pepper Bathe (ſayth Munſterus, in Coſmographia ſua) continueth ſo longe, as the ſpryng-

ginge hearbes, and grasse, doth remayne, in their florishing force, and vertue. But theise, so longe as the matter fedyng them, doe not fayle. And surely, the swœtnes and pleasantnes of the water, of the Bath: sheweth some excellent ore: rather then eyther Brimstone, allume, bitumen, iron, copper, or any other such like, for then it should in drinking be perceyued, by tast. Of all which tastes, looke in my second booke, of Bathes ayde. Albeit trew it is (as affirmeth Galen de sanit. tuenda) all such hot Bathes, of such minerals haue force of dryng: but in these, you shall find no such sence, but so fayre, so pleasaunt, and delectable, that it would seme, to be a dulce Bathe, made by arte, rather then by nature. Howbeit the effect declares Brimstone to be therin, and therfore I would haue this of you to be noted, that salt water throw often straining, vpon fresh sand, is made again swœte, I meane tasteles: and so may other waters of other mineralles also, for the ayry part, being purified from the earthly, in this wise, or by Lymbeck returneth againe, to hys owne nature, and so this may: both for bycause the interne heate, is far distant (as we haue said in another place) and also, the water running from far, through the fayre sandy earth, may be purified from the sent, of the mineralles, and so lose his taste, and yet, not without greate vertues, both manyfest, and hidden, as you may perceyue, by that which is and shalbe said. Seeing we graunt God (Aristot. vniuersall nature) hath bestowed vppon vs these Bathes, for our great benefite, if so be that, ther can be nothing (as saith Galene de vsu partium) which better, or more redily, taketh away distemperature, of heate, or cold actiue qualitys, or euacuateth, by the pores, the superfluous humores, then a dulce or pleasunt Bathe: or that also, maintayneth health more: for when as it is, by nature moyst, and moderately hot, by humiditie, it humecteth dryeth, sprynge of heate: by heate, it heateth cold, caused of congeling: by moderate clo-

A matter worth the noting.

Effectes of the Bathes.

sing

sing, throughdryeth, strengthneth the loosed: as by insensible perspiration, it mundifieth al partes, the which thing, is well proued dayly there.

Therefore, when the actions or vses of the partes bee depraued, diminished, or quyte abolished (a worde that shall shortely bee made speake Englishe: for that all men may knowe Gods meruaylous might in their framinge: and to what ende euery part serueth) by any, of the aforesayde distemperatures, properly, or accidentally, not mortally: nothing more safely, nothinge more aptly, nothinge more delicately, reduceth them to their olde and prestinate actiuitie: then the dulce, or delectable Bathes, or Welles of Buckstone. For (as Auicenne sayeth in Canon.) the weake members be aswell strengthened with such medicines, as temperately heate, aboue their naturall propertie, as eased of their griefe, by qualifying the discrasie, in any or all of the partes. And this, it doth by reason that it rarifyeth, aswell the partes, prouoketh erpiration, and wypeth awaye fylth: as that it firmeth, ioyneth, and consolidateth the lose, weakened and seuered substance, of the simple, or compounde partes, measurably qualifyinge the ouerheated members, and drying, such as bee ouer moyste. Therefore good for all such diseases, as come of ouer much contrary heate, and for such as come of ouermuch colde moysture, for chollerique, and salt humore parched, and compacte togyther, by which, wee may gather, that it is good for such.

How they be good. vvhat sicknesses they cure.

Rheumes.	Crampes.
Feuers.	Numnes.
Headaches.	Itchinges.
Weak sinewes.	Shrinkings.
Old scabbes.	Ryngwormes.
Vlcers.	Apostemes.

And

And for theſe diſeaſes following, beſide many of the greeks mencioned in my firſt booke of Bath, which cauſes and accidents, I wiſh you to looke there: ſuppoſing at the firſt eryployt, to be ſufficient to note here thoſe ſickneſſes, that may not only probably be coniectured: but alſo dailyproued that thoſe Welles helpe.

Women that by reaſon of ouermuch moiſture, or contrary diſtemperature, bee vnapt to conceaue.

Alſo al ſuch as haue their whites to abundant, and that bee ouer watry.

Item, weake men that bee vnfrutefull.

Likewiſe for all that haue Priapiſmus, and that bee perboyled in Venus gulf.

Profitable for ſuch as haue the conſumption of the Lungs.

Beneficiall for ſuch as vomit blood, as hath bin well proued.

Very good for the inflammation of the Liuer.

Excellent for ouermuch heat, and ſtopping of the reins.

Beneficiall to all ſuch as be diſquieted with burning of vrine.

Good for the Strangury, and continuall deſire to make water.

Vnordinary deſire of going to the ſtoole, doing nothing or very little with great payne, it cureth.

It ſtayeth waſting of mans ſeede, the Hemorroydes, and Pyles, it ſone amendeth.

Againſt the ouerflowing of womens monthes, it much auayleth.

It taketh away the Hicket.

Ouermuch vomiting it eaſeth.

It openeth the obſtructions of the Milt and Liuer.

For them that be ſhort winded, it much auaileth.

Fluxes of the Milt and Liuer, it marueloully amendeth

The

The grēne ſickneſſe perfectly it cureth, and the mor-phewe ſone it expelleth.

From the ſtone it ſafely deſcendeth: and the healthy people in good ſtate long it preſerueth. Now, you that will repayre vnto the Bathes, for any of theſe infirmities, as alſo for others not named, and ſhall happen to come awaye vncured, I would not wiſhe you, forthwith to exclayme vpon God, and good men: bycauſe, by and by you were not healed, for ſome infirmities bee deplyer rooted in the partes through prolonging of tyme, then that any remedy perhaps will extend to the redreſſe, as Amatus Luſitanus, in introitu medico ad ægrotantem, affirmeth: and therefore myne aduyce is, that ſuch as be ſo aſſertayned of the Phiſicions, that they thank God, as all godly and wyſe men, from the beginning haue done: and let them praye and proue agayne, and not ſticke for any payne, coſt, or trauayle. For what auayleth all the world, and a man to loſe his owne lyfe? ſayeth Matthewe the Euangeliſt: or what pleaſure, I pray you, hath a man in riches, poſſeſſions, Nobilitie, Soueraintie (worldly vanities) whē as in the world, his own body, is aſperly aſſaulted with eatinge vlceres, deuouringe wolues, ſharpe crampes, fretting bowelles, frantique fittes, and a thouſand other, intollerable batteries. I thinke ſurely, then hee had rather be poore Codrus, in health, ſhifting for his porcion, then riche Mydas, ſo afflicted, wallowinge in droſſe: whiche wee abuſiuely call worldely wealth, when as very wealth, is health. For without health, all richeſſe is carefulnes, pleaſure vnprofitable, company greuouſe, in briefe, all things odiouſe. Wherfore take indication of thyne owne conſtitution, out of my tables in Bathes ayde. What is in them according to nature, what naturall, what not naturall, beſt for thy vſe, and how agaynſt nature thou art affected, that thou mayſt be perfect, to ſhew Phiſicions wherin thou art to requeſt ayde, and not as the blind man, calleth his

prayer beſt pleſeth God and moſt profiteth man.

Helth the beſt vvealth

The prety knowledge that the bookes of the Bathes of Buxton hath.

ſtaffe, runne to it: but firſte know what is in thee, accor-
ding to nature amiſſe, by them agayne, to be amended: Of
which (God bee magnified) there were neuer better, nor
greater ſtore in our lande, euen of our owne Nation, than
bee at this day: comparable (I dare saye) both for wyſedom
learning, and experience, to any in all Europe. Althoughe,
(I knowe not how) ſome darnell is crepte in amongeſt the
good corne, to the diſhonour of our Creator, to the deſtruc-
on of our Quéene hir Maieſties Subiectes, and to the great
ſclaunder of the arte of all other, (as Montanus witneſſeth
in Anazena morborū) farre the nobleſt. Inaſmuch as lyfe
& health of mans body excelleth all other things in ỹ world.
But, I will trouble you no longer with ſuch their vanities,
for our labor is (if it may be) wholy to your profit, in expreſ-
ſing a compendious diſcourſe of diet, nædful to be cõſidered.

The great effectes of dyet.

Dyete of Galene is called, The vſe of neceſſarie cauſes,
in Epidemijs, of Auicenne good gouernance, and of vs, in
our Tables in Bathes ayde, things not naturall, all one in
meaning, cunningly handled of Aetius, who ſayeth:

The ſureſt way to the rotinge out of any ſickneſſe, is
Diete. Affirming further, that by Diete long diſeaſes finde
moſt benefyte. The which thing alſo, Galene affirmeth,
c. 8. ſecundum loca, that diſtemperature onely, ſo is not hea-
led, but alſo many great and grieuouſe ſickneſſes are by it
cured. And therefore I would not wiſh any other meanes
to be ſought, where onely good diet dooth ſerue. The which
thing Plato affirmeth in Timæo, and after him Damaſcenus,
in Aphoriſmis, and Arnoldus in parabolis: vtterly reiectinge
ſuch, as of Diete make none account.

To the vſes of neceſſarie cauſes, three things are expedi-
ent to be wayed, qualitie, quantitie, and maner of order.

Qualitie is ſhewed by the conſtitucion of the ſickneſſe,
which in things to be receiued Hippocrates hath made plain
writing in this manner, 6. Epidemiorum. In ſickneſſe there
must

muſt bée a contrarie Diete. Alſo, primo Aphoriſmorum, decimo ſexto: Moyſte Diete profyteth all perſones troubled with a feuer: and eſpecially childzen, and ſuch as haue accuſtomed to lyue ſo.

But befoze wé procéde any further, it ſhall not bée vnnédfull, to note vnto you, by the way, the tymes of ſickneſs vniuerſall, which be foure: Beginning, Augmenting, ſtate, and declining, as teſtifyeth Galene, libro de morborum temporibus, & primo de Criſibus. Tymes of Sickneſſes.

Quantitie, is diſcryed by the knowledge of the foꝛce of conſtitucion of the ſickneſſe, of the tyme, of the particular encreaſe, and of the ſtrength, of the party affected. If ſo bée, that the full dyete encreſeth, ſtrength, the meane preſerueth it, and the ſlendereſt deminiſheth it.

Plentifull, is that which encreaſeth the ſtrength of nature, as that which is made of new layd egges, of Phiſicall confections, and of ſuch holſome meates, as ſhalbée hereafter mencioned.

The meane, oꝛ that which is neyther plentiful, noꝛ ſparing. Galene called a temperate Diet, as that which is done by fewe meates and ſuch as bée of ſmall nouriſhment, as is the iuice of Ptyſane.

The ſlendereſt is that which is appointed in the tyme of Criſis, which is, a ſoddayne alteration of nature, eyther into better oꝛ woꝛſe, as Galen defineth it lib. ter. præfagiorum cõment. pri. & lib. ſecund. aphoriſ. comment. decimo tercio, & viceſimo tercio: & lib. pri. Epidemiorum, comment. 3. abſtayning altogither, oꝛ taking ſomething of leaſt nouriſhment, as is Mellicratum. Therfoꝛe, if vertues oꝛ ſtrengthes, haue their lawfull powers, and the chiefeſt foꝛce of ẏ ſickneſs loked foꝛ of nature, it ſhalbe lawful to vſe a moſt ſléder diet.

But if the ſtrength bée weake, it ſhall not bée conuenient, without great hurte, but rather, to adde ſo muche nouriſhement, as of the Strength is diminiſhed.

For, euen as euacuation is made before concoction, the matter prouoked: so shall nourishement be had in a tyme not vsed to eate, to kéepe the strength from vtter fayling, as Auicen teacheth primi phen .quarto. Whereby it commeth to passe, that oftentymes in fittes, meates be giuen. And therfore sometime we must giue nourishment, in the shakinge of the fyt: the which thing, Galene testifyeth, de picrocholis, primo therapentites, 1. apho. com. 9. And sometyme, in ỹ very burning of the fitte, that is when any grœuouse accident happeneth, dissoluing the strength, nature not aggrauated: for where the powers shalbe decayed, by reason of manyfest empting (as the same Galen sheweth,) or because of extreme sweat, dissoluing the strength, or else, by reason of ouerlong abstinence: all these thus affected, require nourishement most spédily.

Contrariewise, they which by reason of grœfe, or bicause of the state of the sickneſſe, haue the faculties not stronge, do nede now and then euacuation rather, then filling: nay hée which giueth meate to such, is cause of great hurt, vnto them. So much likely it is, that those which bée ignorant in Phisike, can appoynt what meates, or at what tymes, or what qualitie, or quantitie, to the sicke ought to be giuen. Hence it is made euident, that euery sicke persone doth not require nourishement.

In euery sharpe sicknes, a most slender dyet is required. In méker sicknesſes, a larger dyete may bée permitted.

In cronicke or longe diseases, we do diminish the dyete, and very many of them, besydes feuers, are rid with a slender dyete, as Auicenne testifyeth, quarti phen. primo. And therefore in the curing of the frenche pore, wée finde, the newe Diete is not profitable, as Nicolaus massa in tractatu suo, de morbo Gallico, Iohannes Aliuenar de hic Hispanica, Benedictus Victorius, de morbo Neapolitano, Vldericus Huttonus, de morbo Gal. with infinite others, doo testifye.

The new dyet profitable.

In

In state of the sicknes, wée muste vse a more slender, dyet, yet first so plentiful, that it may suffice the sick. Whervppon Aristotle saith, Secundi Problemate, quinquagesimo secundo, in the beginning of the sickenes, it is good to gyue meate. Celsus, contrariwise affirmeth, abstinence in the beginning of the sickenes, to bée beste. But truely, the one is ment as (I think) of the time of sicknes vniuersall, and the other particuler, and of this mynd is Montinus, in compendio facultatis curatoriæ.

By panges or fits the quantitie is altered: and in them it shalbée conuenient to abstayn, for it behoueth to giue nothing, to them that by cyrcuites haue fittes: except perchance when the fitte doth begin to leaue. For then must meates be geuen, when heate shall come euen vnto the féete. To conclude with Auicen in Quarto phen. pri. Sometyme wée take away nourishment, often tymes we doo deminish, somtyme we make euen, somtyme we do encrease.

It is wholly taken away, when we desire to empty humores, bycause of disgestion, as in state, and in very sharp sicknesses, and in them that bée of matter. But in leane persons, and such as haue Hectica Febris, and that be in consumpcions, it ought to be increased.

It is deminished, that the strength may bée by nourishment preserued to thend, that we may prouide for the matter, neyther ought nature too bée hindred with multitnde of ouer much nourishment, as in augmenting, and iu acute or sharp sickenesses, and in the cronike or long also, yet lesse then in the sharp. And it is deminished two wayes, for somtyme we are compelled to lessen the qualitie, and to encrease the quantity, as in Bolysinus that doggish appetyte. And often tymes we are constrayned to encrease the quality, and deminish the quantity, and when wée endeuour too strengthen the body, and the nature of the stomacke is not strong enough, for a fuller diete.

In the beginninges of ſickne, we do giue an euen dyet, which doth neyther augment, nor deminiſh the ſtrength of the body. For firſt we muſt deale plenteouſly (as Galen willeth primo ad Glauconem) that the ſicke may ſuffyce.

In declination we do encreaſe, for it behoueth to make encreaſe, lyke to the deminiſhing, which was afore in ſtate. Therfore Galen doth teach Tercio artis paruæ, that the arte which doth refreſh, and ſtrengthen, is conuenyent for them that be whole.

In ſickneſſes euen to be diſgeſted, and in ſtrong ſtate, vſe abſtinence.

When the ſtrength is weakned, and the ſickne hard to ouercome. Galen commendeth Pri. ad Glauc, to vſe a larger dyet

The ſhewing of the manner of vſe, is alſo taken of iiij. thinges afore ſaid. For if the ſtrength ſhalbe weake, and the diſpoſition be of corruption of humours, or of want of them, we ſhall giue the ſicke but a little nouriſhment, a little in deede: bycauſe his weakeneſſe, can not ſuſtaine at once, the whole multitude of nouriſhment. And often bicauſe the diſpoſition nedeth many thinges: if ſo be that, wanting doth nede adding, and corruption clenſing.

If with weakenes of the vertues or ſtrength, there ſhalbe neyther any wanting, nor any corruption, neyther yet lacke of naturall humoures, but that they ſhal abound, then we will giue fewe thinges, and ſeldome, and ſo much the rather, if the humours ſhall abound.

But if ther ſhalbe want of humoures, or corruption, and the vertues ſtrong, then we wil giue much meate, and often, as the diſpoſition may requyre, and nature ſtrong able to diſgeſt it.

If the vertues, powers, or ſtrength ſhalbe ſtrong, with a diſpoſition of the pleuriſy, then we wil giue ſeldome, and litle at once, bycauſe the preſerued ſtate doth not nede much.

much.

Furthermore, in Somer tyme, often few things must be giuen: for that then the body nedeth much adding, as those which be dissolued, through vapoures (as you haue hard) and haue but a weake strength.

In the winter season, much may be giuen, by reason the actions be stronger, yet seldome, bycause the sicke doth not nede very much, adding as they to whom, there is not much euacuation made.

In the Spring, wee will nourish with fewe things, and that a long tyme: as also in full dispositions, if the powers bee stronge.

Harueste or Autumne is likened too diseases which are caused of corruption. Therfore they which therin be sicke of an ague (of all which agues you may loke in my booke, entytuled, the Diall of Agues: the faultes wherein, escaped in the print, shal shortly be amended, with further matter) do ned a continual adding of the best nourishemēt, if ỹ vertues bee stronge. But if they bee weake, little at once, and often times.

Lykewyse sayth Galene, 1. aphoris. commen. decimo septi. a man maye take indication of ages, custome, region, climates, &c. reducing them to the two first intentes, for the premisses, do shew the body weak, or stronge: abounding, eyther with good humores, or lacking humores sufficient, or depraued with illenes of humors. Of which it is euident, that the force of the strēgth, sometimes (as in diseases which grow throw corruption or want of humors, or else in Autumne) requireth much meate and often: and many tymes litle and seldome, as in sharpe sicknesses. It is also euident (to such as are expert in the Diatique part of phisicke) when meat little, and often, much and often, little and seldome, much and seldome, is conuenyently too bee gyuen too the sicke.

Ther-

Therefore ſeing this arte, of al artes is the chiefeſt, it is not the leaſt parte of knowledge to appoint diete, as Galene vndecimo therap. ſept. methodi medendi, iudgeth: who alſo commaundeth that wee ſhoulde appointe one kynde of Dyete, the indications agreeing, but then diſagreeing, wee muſt preferre thoſe which be ſtronger and moſt, ſo that the dyete, which they preſcribe, be obſerued, and the contrarie neglected.

In diſeaſes vncurable, for the better ſuſtayning, of the ſicke when hee lyeth, a moſt light dyete in qualitie, contrarie to the infirmitie, and cauſe muſt bee preſcribed. But by reaſon of the quantitie, for the onely reſpecte of the vertue, ſtrength, or appetite, it is appoynted as though no diſeaſe were.

Nourishments wher of they ſpring.

Now, all nouriſhementes, whereof Dyete conſiſteth, ſpring of the firſt commixtion of Elementes, and they bee eyther of ſeedes, plantes, or liuing thinges. For, as Fernelius ſaith, libro ſecundo, de abditis rerum cauſis: Nothinge can nouriſhe vs, which is not itſelfe nouriſhed, and endued with lyfe, as theſe bee. Certayne of theſe be ſimple, certayn compound: Some do worke in matter, ſome in qualitie, & matter, as ſayth Dioſcorides, de medica materia.

Of theſe, the one ſorte be ſimple meates, of meane temperature, endued with no eſpeciall qualitie.

The other be mixed, and are called Medicinable: becauſe although they nouriſhe, yet in qualitie they do alter and chaunge the body of the receyuer. Whereyppon there is of nouriſhments a double facultie: One by which they alter, the other by which they nouriſhe.

The former is knowen of colour, ſmell, and taſte, and alſo of thoſe things, which do excell, applyed outwardly, or receyued inwardly.

The latter is knowen by no reaſon, but by experience onely: becauſe the whole nature of the thing nouriſhed, is

a cer-

a certein propriety to their substance, of Galen called a likenes 3. ther. By which reason nourishment is swete, and pleasant in taste, and as the familiaritie of them, is by pleasantnes perceyued, so is the contrary by vnpleasantnesse tryed, if so be that those things which do differ from nourishment of their whole nature, are vnsauerily eaten.

Let ther be saith Galen. octo therap. in all sicknesses this foresight in dyet, that the meate be of good iuyce, and of easy digestion, bycause as Auicenne sayth Secund. Phen. quart. Euery person sick is hurt. Therfore of meates of euil iuyce euyll iuyce is gotten, Galen hath made manyfest, in lib. de Euchymia & Cacochymia, of how great force it is to engender sicknes.

Meates which principally nourish, slowlyest perce, for such bee grosse and slimy, to the end they may stick fast, and not easely to be outbreathed by vapour, but such as are hardly disgested. Meates of strong nourishment.

Contrarily, such as swiftly perce be of subtile parts, brittle of substance, light of digestion, but of litle nourishment: Wherefore swift nutricion, as testifieth Galen. 3 de causis pulsuum dayly is not needefull, as is that which is made by wyne which is hot and moyst. Of this, Hippocrates sayth, Libr. de alimentis. To recouer strength as in swoninges: of dyetes the moyste is principall, although yet soner by swelling (as you may find in my iij. booke of Bathes ayde,) and also in them, whose partes be weake, ouerdryed with infirmity, that the nourishment may the better enter and bee drawen into them, of the which nourishmentes, it is hygh tyme that sonthing be spoken.

Of graynes, of corne, is bred made, the diuersity wherof Athænæus libr. de honesta voluntate, Hermolans in corelario, haue expressed.

The best bred is that which is made of wheat, well baked somewhat leauend, neyther to new nor to old, for the crased Best bread of wheat.

at al tymes helthieſt.

But bread of dyuers graines, of diuers formes, in dyuers places be vſed. Some countryes make bread of cleane wheate, for the moſt part, as in Somerſette Shyre, Kent, Lincolne, and Norfolke, ſome of beanes, and peaſe, as Leyceſtre Shyre, and in Nothingham Shyre the claye, of which reade Tullard his huſbandry. Some of Rye, as in Archenfeld, and in Staffordſhyre, ſome of Miſcelling, or Muncorne, as in Worceſter ſhyre, and Sallope. Some of Otes, as in Lanckaſhyre, Cheſ ſhyre, Cumberland, weſtmerland, and Cornewall. And ſome of big or winter beare, ſome of Lentyles, ſome of Fitches, ſome of Tares, ſome of French wheat, moſt in vſe for Ruſtikes. And into diuers formes theſe graines may be reduced, ſome in forme of manchet vſed of the gentility: ſome of great loues, as is vſual among yomanry, ſome betwene both, as with the franklings: ſome in forme of Cakes, as at weddings: ſome Rondes of Hogs, as at vpſittings: ſome Simnels, Cracknels, and Buns, as in the Lent: ſome in brode cakes, as the oten cakes in Kendoll on yrons: ſome on Slat ſtones as in the hye peke: ſome in frying pans, as in Darby Shyre: ſome betwene yrons, as wafrons: ſome in round cakes, as Byſket for the Ships. But theſe and all other the mayne bread of Pork excelleth, for that it is of the fineſt floure of the Wheat well tempered, beſt baked, a patterne, of all other the fineſt.

This largely handled, bycauſe, the others kindes, ſome haue preferred before that (which is beſt) of vs firſt appointed.

Thriſt defined.

Drink, the remedy of thirſt, which is an appetite, of a thing cold and moyſt: doth therfore eyther cole as vinegre, or moiſten as wine, or worketh both as Oxicratum, or cold water (as Pline affirmeth, lib. 28. Cap. 4.

Furthermore, drincke doth eyther mingle the partes of the meate, or elſe conueyeth the meat through the whole body,

body, as Ioanicius teacheth. It is of two kyndes, not nouriſhing as water, nouriſhing as wine, ale, beare, ptiſane, &c. vvhat drink doth.

The meaſure of drinke, is that which doeth neyther ſwimme on the ſtomacke, neyther bring any ſenſe of ouerflowing, as teſtifyeth Galene, ſeptimo methodi medendi: vtterly condemning all ryotous quaffing, a vice, nowe to commonly vſed.

The beſt drinke for the eraſed at Buckſtone, is meane Ale, neyther to new, nor to ſtale, not ouerhopped.

Your fleſhe ſhalbe moſt ordinarie, as followeth, mutton, Kyd, Conie, Rabbet, Veale, Turky, Capon, Henne, Chicken, Pheſiant, Partrich, Rayle, Curlyew, Cnotwype, Wodcocke, Snype, or any other clouen fated fowles, Poched egges, or rere rolled is alſo right nouriſhinge meates, as is aforeſayd. Meates.

Fruites, albeit in moſt regimentes be forbidde, of theſe kyndes may be vſed, Almondes any way dreſſed, Raceines, Figges, Pomgranates, Quinces, Wardens, and Cheſtnuttes rolled, Ryce, Marmalad, Greene Gynger. So may confortatiues, conſerues, or cordial Confections, or to them that haue cold diſeaſes, or be of a cold conſtitution. Wynes of theſe kyndes may be permitted, as a cuppe of Sacke and Sugar, if the diſeaſe do not forbid it, or of good Gaſcoyne wyne, to them that be leane, with Sugar, or whyte Pamulſyes of Madera, a myas of good Ale, a cawdell, or Alebury, although afore in the generall dyet I haue not touched it. Some frutes admitted. Kindes of wine tolerable.

Moreouer, fiſhes following may be permitted, although licenſe be obtained, Trught, Creuis, Breame, Barble, Cheuion, Perch, Rotche, Bret, Gurnet, Whyting, Smelt, Cod, Pyllers Thombe, Bully head, Loche, &c.

Now for your meates, they wilbe beſt at x. or xi. a clock, if you can faſt ſo long: if not, take ſome ſmall refectiō before you go into the Bath, or not long after you come out, if you enter not into your bed, nor receyue any medicine. Meales ordred.

Your houre of ſupper ſhalbe about ſixe of the clocke: but after I would haue you to vſe no meate that night, nor yet drinke, if you can abſtayne.

More cloths at Buckſton then at Bath.

Allwayes prouided, firſt when you come thither, becauſe the ayre is farre colder and more sharpe then in any part of the South, that you bee well clothed: hauing alſo good fyre: eſpecially tender perſons, and ſuch as haue ben brought vp in the South cities, and they whoſe pores bee open, albeeit the ayre there is very wholeſome, as that which is pure, infected neyther with exhalacion of ſtanding poles, & ditches, as is Brynt marſh in Somerſet ſhyre, or the Fens in Lincoln ſhyre, or Houldernes in Yorke ſhyre, neyther with any peſtilent ayre, as were thoſe deepe holes about Sardis, and Hyerapolis, mencioned of Galene, ſecundo de tuenda valetudine. Neyther with ſuch euill ayre as iſſueth footh of Lodes, Synckes, Sewers, and draynes, as about the Fleete bridge, Holburne bridge, Towre ditche, and Bridewell, at London, &c. Neyther with ſuch, as commeth of Hempy grounds, as in Holland: neyther with ſuch as come out of great meres, compaſſed on euery ſyde, with the hilles, as in diuers partes of Cumbreland: neyther with ſuch as commeth of houſes fulſomely kept, as in Irelande, ſlaughter houſes, and Shambles. All which ayres bee hurtfull to all ages, as contrarily, that which is pure, as is at Buckſtone, is to all moſt profitable. But the diuerſitie of ayre whiche happeneth of dryeth or moyſture, heate or cold, it is not of it ſelfe to all alyke, but to ſuch as bee of the beſt temperature the beſt tempered ayre is moſt holeſome. But in thoſe, in whom any abounding qualitie hath ſouereaingtie, the ayre which is moſt againſt that qualitie, is to them moſt profytable, the colde to the hote, the hote to the colde, the moyſt to the drye, the dry to the moyſt, as it is reaſon. So much more as the moyſture hath exceeded meane, & this to haue vnderſtanded, in this place, breefly may ſuffice. For how you may

defend

defend you from the colde ayre, that enuironeth you there, is with ſufficient garmentes & good fyre, as is afore expreſſed. Furthermore, you maye vſe a more large Dyete at Buckſtons then at Bathe.

But firſt, wee will somewhat entreate of exercise, which ſhall take place afore meat: for ſo Hippo. hath appointed in his Aphoriſmes saying: Labour muſt goe before meate: alſo in his vi. Booke de morbis popularibus, hee hath theſe wordes in order, labour, meate, drinke, ſleepe, &c. ſhalbee meane. But, whether labour, mouing, and exercyſe bee all one, or do differ in themſelues, ſhall appeare. Euery mouing truly, ſhall not bee an exercise, but that whiche is vehement, and that which in ſome is vehement, may in other be thought to be but an exercyſe: to ỹ other ſome not. Therfore, the ende of this vehement, ſhalbe alteration of breath: ſeeing in whom there is no alteration of breath, it is not to be called an exercyſe. The which thing Galene teſtifyeth, libro ſecundo, de ſanitate tuenda.

profitable exerciſes. before meat

Vehement and not vehement exercyſe. Exercises deſined.

Utilitie of exercyſes is double: one to the euacuation of excrementes: the other, to the conſeruacion of the ſtate of the body. For of vehement mouing, three things are obtayned: Hardnes of the parts through daylye exercise: Encreaſe of naturall heate, and a Swift mouing of the breath.

By hardnes of the partes, they be leſſe affected with labour. By encreaſe of heat, not onely mighty attraction, is cauſed in the body, but alſo a ſpeedier alteracion, a better nutricion, and a perfecter diſtribucion into all the partes. By benefyte whereof the ſolide partes be kept ſofte, and the moyſt be thynned, and the ſmall wayes of the whole body, be made more looſe.

But of the more vehement force, of the breath, followeth neceſſarily, all the meaptes to be clenzed. Nowe, if exercise worke this, with very many more, as the clenſinge of the excrementes of all the bodye, at large expreſſed of Galene

in his wo:kes de ſanitate tuenda. It ſhall not be vnp:ofitable to appoint the tyme and meaſure of it. And bicauſe it helpeth diſgeſtion, it ought not bée vſed, when multitude of raw meate is conteyned in the veſſels, leaſt it might b:ing great daunger vnto the ſtate of gꝏd health, and further encreaſe the gréefes of the ſicke, by augmenting of iuyce be-fo:e it were (as is ſayd) altered perfectly. So that the exercíſe is beſt which is befo:e meat: if ſo be that ẏ bodyes which be vnpure, and vnpurged of commune excrementes, the mo:e you nouriſh them, the mo:e you hurt them. Of this, I ſuppoſe it is euident, that the time fo: exercíſe is beſt, when the laſt days meat is diſgeſted with a double concoction, aſwell that which is in the ſtomacke, as that whiche is in the veſſels of blꝏde: fo: then the tyme of meat, agayne d:aweth nye: and if you vſe exercíſe ſoner, o: later, you ſhall eyther fill the body with rawe humoures, o: encreaſe pale choller.

A rule to know when exercyſe shuld begin

When you ſhal beginne any exercíſe, your v:yne, ſtale, o: water may ſerue fo: a gꝏd note. Fo: if it bée (ſayeth Galene 2. de tuenda ſanit.) like cleare running water, it ſhall ſhew the iuyce yet to be rawe. But if it be higher, then amb:e o: betwene it and iacinct, yellowiſh o: chollerique red, it ſhall ſhewe the iuyce to bée digeſted longe befo:e, ſayeth Aegidius, de iudicijs vrinarum. That which is yellowiſh, o: pale, ſheweth the ſecond concoction to bée finiſhed, as ſayeth Actuarius, in lib. de vrinis. But if the v:ine ſhall not be mixed with chollour (as is afo:eſayde) it ſhall ſéme watery, thinne, and cléere. But if it ſhall haue receyued mo:e of the chollo:ique ſubſtance, then enough, it ſhall appeare red ſayeth Montanus, lib. de vrinarum iudiciis. Wherefo:e when it is méncly redde, o: méncly yellow, then is exercyſe to bée vſed: but the excrementes firſt expelled, aſwell o:dure, as v:yne: fo: ſo Galene ſecund. de ſanitat. tuend. willeth.

To

To the ſickly, ſmall exercyſe will ſerue, by reaſon of feblencſſe, not able to ſuffer pantynge, neyther verily ſo violent for them ſhalbe requyſite. But if their ſtrength will ſuſtayne it, an exercyſe conuenient for theyr callinge, ſhalbe vſed.

The Ladyes, Gentle Wemen, Wyues, and Maydes, maye in one of the Galleries walke: and if the weather be not aggreeable too theire expectacion, they may haue in the ende of a Benche, eleuen holes made, intoo the which to trowle pummetes, or Bowles of leade, bigge, little, or meane, or alſo, of Copper, Tynne, Wode, eyther vyolent, or ſofte, after their owne diſcretion, the paſtyme Troule in Madame is termed. Trol in Madam.

Lykewyſe, men feble, the ſame may alſo practiſe, in another Gallery, of the newe buyldinges, and this, doth not only ſtrengthen the ſtomack, and vpper parts aboue the mydryfe, or waſt: but alſo the middle partes beneath the ſharp Griſtle and the extreme partes, as the handes, and legges, according to the wayght of the thing trouled, ſalt, ſoft or meane.

In lyke manner, bowling in allayes, the weather conuenient, and the bowles fitte to ſuche game, as eyther in playne or longe allayes, or in ſuche as haue Cranckes with halfe bowles, whiche is the fyner and gentler exercyſe. Bowling.

Shotinge at Garden Buttes, to them whome it agreeth and pleaſeth, in place of Nobleſt exercyſe ſtandeth, and that rather wyth longe Bowe, than wyth Tyller, Stone bowe, or Croſſe bowe. Albeit, to them that otherwyſe can not, by reaſon of greefe, feblencſſe, or lacke of vſe, they may bee allowed. Shoting the nobleſt exercyſe.

This

one of these Amusements do not appear to have been noticed by either Brand in the "Popular Antiquities" or Strutt in his "Sports & Pastimes of the people of England" see Gentleman's Mag. 2d Suppl. to Vol. 94, p. 586.

This practiſe of all other the manlyeſt, leaueth no part of the body vnexercised, the breſt, backe, reynes, waſt, and armes, withdrawing the thyghes, and legges, with running or going.

wind ball or yarne ball

The wind baule, or yarne ball, betwene three or foure, ſhall not bee invtile to be vſed, in a place conuenient, eache keeping their limite. For tollinge, wherein may bee a very profitable exercise, bycause at all tymes, they keepe not the lyke force in ſtryking, ſo that they ſhalbee constrayned to vſe more violent ſtretching, with ſwifter mouinge at one tyme, than another, which will make the exercise more nymble, and deliuer, both of hand and whole body: therefore encreasing of heat, through ſwift mouing in all partes the ſoner.

Plumbes or vveightes.

Plumbetes, of Galene termed alteres, one borne in eche hand, vp and downe the ſtayers, galeries, or chambers, according to your ſtrength, maye bee a good and profitable exercise: ſo may you vſe wayghtes in lyke maner.

Bowlyne,

A fyne Hallyer or Bowe lyne, a foote or two hyer then a man may reache, faſtened in length, ſome way, ſhall not bee vnprofitable, holden by the handes, thereby to ſtretche them: very excellent aſwell for ſtretchinge of the mydrife, interne panicles and waſt, with all the reſt of the partes, as alſo, to preſerue and defend them from apoſtemes, obſtructions, and paynes thereto incident.

These exercyſe of your owne power, I thinke, for thys place ſufficient. Nowe, wee will ſhewe howe they may bee profitable vnto you thorow others mouing, aſwell by Waggon, charriet, horſelitter, and ryding, as by Cradle, and Chayor hanged, in ſorte as to that vſe may be beſt framed, all very profitable, as they may bee exercised: muth, little, or meane, cloſe, or open in the ayre, as to the parties ſhall bee requiſite: taking tyme likewiſe in the vling, ſwift, ſlowe, or meane, longe, ſhort, or meane. And ſo likewyſe in rocking

king by vice, or engyne: or on the floure which is more ſhaking. And therfore to them that may ſuffer it, more profitable.

The other good, to weaker perſons, as that in frame, conueyed by pendent, from one to another, ſtanding a ſunder, according to the length of the engyne, three or iiij. fedome, drawen from them to the other, ſwift, ſlow, or meane, long, ſhort or mean, as to the party ſhalbe conuenient. Omitting other deuiſes, to opportunity, and Phiſitions further diſcreſion, as to their owne patients, ſhalbe neceſſary, and decent. At large entreated, of Galen in his arte of mainteyning health, from the tender age of Infantes, vntill they become old men, liuing all their lyfe, in health, vntill their laſt age, and then dye without paine, whither you may reſort, for your further contentacion, ſeeing our ſcope is, but of the benefite of bathing.

Reſt before bathing.

Before you enter the Bath, tary two or three dayes, aſwell for reſting of you, after your long trauayle, as alſo to acquaint you with the ayer, vſing ſome melody, the which thing Aeſculapius worthily appointed, ſaith Galen, for in deed it refreſheth the witte, encreaſeth ſtrength, and melancholy it putteth to flight.

Bathing times beſt.

Times of bathing, ſhalbe both morning and euening, but after your exercyſe, and purging, and altogyther, before meat. And that when the Sonne is of a good hight, the miſty exhallations, being into the ſecond heauen attracted, the wether fayre, and in the ſomer ſeaſon, as betweene the beginning of May, and the later end of September. Saying the prayer in the later end of this booke, on your knees, either in the appointed places, or in your chamber, or on the Bathes ſide. But in peſtilent ſeaſons muſt vtterly be auoyded all Bathes Georgius Agricola Libro de peſte, et Raſa Libro de peſte.

In the bath you may tary y. or iij. houres, if you pleaſe,

and in eſpeciall if the cauſe, ſickneſſe, or gréefe requyre, and the body fit for it.

After you come forth, your clothes well ayred, your body well dryed, and eſpecially your head, if the diſeaſe ſhall requyre, into your bed with twobladers full of the water, made hote on the fyre, the one apply vnder the arme holes, & the other in the twyſte, and there ſweate, as your ſtrength will beare.

Bladders full of warm water.

This done, drie your body ageyne, and rubbe it all ouer, as the infirmitie may requyre. Howbéit not in euery one, vntyll the ſkynne be redde, but if ſuch frycacion bée appointed, kéepe your bedde for two or thrée houres after, leſt the ſmall meaptes being opened, a ſoddaine alteracion may happen, of nature altogyther abhorred.

Frication hath force too loſe, to binde, too encreaſe fleſhe, and to diminiſhe it, ſayeth Hippocrat. That is, the hard to bynde, the ſoft to loſe, the much too diminiſhe, the meane to encreaſe fleſhe. Howbeit, as may ſéeme, in Galene his tyme, diuers Gymnaſtickes inuentinge other innumerable differences of frications, wan great prayſe: in ſo much that they were ſuppoſed, to haue founde out, concerning frycacions, more then Hippoc. himſelfe, amongeſt whome then a Prince of the Gymnaſtyckes, wrote, in Gymnaſticis, de differencijs frictionum, in this wyſe: Amongeſt our preceptes of Frycacion, it ſéemeth good vnto vs, that the Qualities bée ioyned with the Quantitie. For of them ſelues, they bée ſo vnperfecte, that no abſolute effect, or ſucceſſe, can proceede of them: bycauſe ſofte Frycacion for the Quantitie, néedeth a threfolde operation. For, little doth lightly make the fleſhe ſlacke, and ſofte to bée handled.

Force of frication.

Much doth exhaporate and diſſolue: meane doth fill with a loſe, and flowing fleſh. Lykewyſe the harde, according

to

to the manner of the Quantitie, doth yelde ſo manye effectes in number. For much doth bynde the bodyes, and leaueth behynde ſomething lyke to a Timon.

The meane doth fill with flesshe, and the ſmall doth for the tyme, bringe rednesſe in the outer parte of the ſkynne. In which proceſſe of wordes, hée contayneth fyre differences of Fryeation, thereby ſuppoſed, to haue ſpoken better, and more plentifully of Fricacion, then Hippocrat. himſelfe.

But if more ſeriouſely you ponder the wordes of Hippocrat, and not by the way (as a dogge doth water) lightly taſte of them, you ſhall eaſely fynde, that hée hath comprehende nyne differences, as maye appeare by this deſcription.

Hard.	Little.
	Much.
	Meane.
Soft.	Little.
	Much.
	Meane.
Meane.	Little.
	Much.
	Meane.

WHEN Theion had taught the firſte fyre of theſe nyne coniugacions, which the deſcription comprehendeth: Hée made no mencion at all of the other three, combating cruelly with him ſelfe: for if ther be a certayn middle, of the ſmal & great, which we cal mean, ther ſhal alſo be another middle

of the ſoft and hard, which wee will call meane, and moderate. But, ſuch Sophiſticall cauillacions, in this woꝛke, we haue not determined to repꝛoue, but rather howe health at Buckſtone, is to be obtayned.

Medicines poſſeſſing power of euacuating, foꝛ the health of the coꝛpſe, and of them that abound with coꝛrupcion, aboue all exercíſes haue dominion: which in our fourth booke of Bathes ayde, moꝛe largely wee haue handled, here altogyther not to be omitted, (that in the abſence of Phiſicions may bee vſed) regarde had to the conſtitucion of the bodye, manner of ſickneſs, and pꝛeſent ſtate: remembꝛing this alſo, that doſes oꝛ qualities of medicines, are varyed, accoꝛding to complexion, caſe, tyme, age, region, nature, ſickneſs, dyete, arte, and tymes mutacion, as affirmeth Auicenne in Canon. and Amatus Luſitanus, centuria prima.

great regard to be had in the doſis of medicines.

Therefoꝛe, not poſſible to appoint a iuſt quantitie, theſe thinges, in euery perſon not conſidered: and bycauſe you are there in a colder climate, then is Bathe (as I haue ſayde) you muſt make your Doſe the greater, foꝛ the Noꝛth perſons require a greater and ſtronger foꝛce, to alter their nature, then the Southerne, foꝛ that theire bodyes bee moꝛe hard, by meanes whereof the naturall actions bee ſtronger, and will turne the medicine into nouriſhement. And wee call, all that a medicine, which hath power to alter nature, ſayeth Montanus, commentario primo, de ſimplicium medicamentorum qualitatibus. Foꝛ otherwyſe it is not a medycine, but meat. Howbeit, Galene ſayth, libro quinto, de ſim. It maketh ſuch iuyce, oꝛ humoꝛ, as it ſhould haue expelled: ſo that it encreaſeth rather ſickneſſe, then auoyde the cauſe. It ſhalbee good therefoꝛe, if you meane to vſe them, a little to augmente the qualitie, as a fourth oꝛ fifth parte moꝛe, which will ſufficiently ſharpen them, as I haue often pꝛomoned. Howbeit, I had rather you ſhould conferre wyth the learned, concerning the vſe of my medicines, then vppon

your

your owne skill receyue them, and yet all that I haue prescribed, bee voyde of venyme, and will not hurt, if they profyt not. But if they bee receyued according to my meaning, they bee not onely of noble operation, but also of gentle force of purging. And purgacion, sayeth Galene, Comm. sec. primo Apho. is euacuation of humours, which doo molest with their qualitie. But purgacion is not onely gyuen, bycause of euill humoures abounding, but also by reason of the force of the sickneſſe, and sometyme it supplyeth blod letting. For if the party bee weake, a gentle purge wil better serue, as may appeare, 4. therapentices, & quart. de t. san. libris Galeni: for blod is the treasure of lyfe, not viciated.

take no medicin without good aduise.

Purgacion, according to Hippocrat. is a clensing which by nature or artificially by arte is made. Also there is a gentle purgacion, which euacuateth from all partes, and an other from the place onely affected, and this is eyther vniuersall, or particular, as Gentilis declareth, l. 3.

Purgataons defined.

The former of the whole body, but especially from the place suffering, the other from it onely. Mesue calleth it an vniuersall purgacion, cap. de soda. Summa tercia, de medicinis ægritudinum cerebri, which euacuateth the matter, cause of greefe, from the community of all, or of the most famouse partes, or of them which bee as it were myneralles, as the Lyuer of blod, the Galle of choller, stomacke of phleme, the mylte of splene of melancholly, or blacke choller. And particular hee calleth that, which bringeth matter, clussered, lomped, or bagged, in any principall member, or parte: by the proper emunctuaries, as out of the head, by the nose, mouth, eares, eyes, palate, &c. But this particulare maye not bee preferred before the vniuersall, except it bee in fower cases, as either bycause the matter doth not much abound in quantitie, wherefore it may suffise, if it be brought from a parte of the emunctuaries of that member, in whiche the sickneſſe is, or elſe, bycause the part from whence the mat-

generall and perticular purging.

„ ter is deriued is not ſtrong in deliuering it, nor the part re-
„ ceyuing is not ſtrong in reſiſting, or els becauſe that part
„ doth not receyue the communyty from the reſt of the parts,
„ or els becauſe the body and other members are not ſet vn-
„ der the Dominion of the matter, which cauſeth the dyſeaſe
„ in that member.

Lykewyſe ther is one purgatien drawing backward, and another forward, the former turneth to the contrary, the other aſyde, as ſayth Hippoc. Libro de Succis. and Galen. 4. Therap. de Vlceribus. Hence it is apparent, that purgacion of the belly, profiteth the moſt ſorte greued with vlcers, as the ſame Hippoc affirmeth, ther is alſo one kynd of purgacion, that diminiſheth, another that perfectly euacuateth all: The former diminiſheth the ſickenes, the later, wholly rooteth it out, and this is of twoo ſortes, for eyther by one meanes, or other, it expelleth the filthy excrementes or elſe it diminiſheth the fumity or iuyce hurtfull, as Conciliator ſaith Differencia. 116. and this is ſtrong, weake, or meane, as which is cauſed of a laratiue, ſtreng, weake, or meane. Likewiſe ſome purgacion at once, worketh effectually, out of al the partes, and ſome by diſtaunce of tyme, or little and little. This maner Tralianus vſeth in head aches, and ioynt-aches, Meſue for melancholique humours, Auenzoar in long diſeaſes, Auicennas in quotidian agues.

Corrupt humores weakeneth the ſtrength.

Therefore where through humoures corrupted, the lyfe, ſtrength, force, power, or vertue is weake, Galen willeth to vacuat, clenſe, or empty, that which is euill, by litle & litle, & to reſerue in order, that which is holſome, with curation, of hurtefull or vicious iuyce, of the Grekes is called epikraſis, ſaith Galen nono therap. And Sirmeſinos, Hippo. calleth meane emptings. libr. de artienſis, whether they be, by vomit or by ſtole.

Likewyſe we vſe ſome purgatiõ cuartiue, or healing, and to preuent a myſchœie ſuſpected.

Diffe-

Differences of purgation, or clensing, are taken of the places by the which they are expelled, whether downward by stole, or vpward by vomit, or by vrine, mouthes, sweat, spitting, and snot, lewsing of the belly, draweth down from the vpper partes, and roteth out from the lower partes. Difference of purging.

Vomit bringeth to passe by contrary meanes, drawing, and emptyng.

Vryne clenzeth the superfluities which are contayned in the veynes, in the bunchy part of the Liuer, reynes, wayes of vrine & bladder: and sometyme those which are without the mydryfe. For Galen did see the vomit of the lunges by vryne to be clenzed, and of the stomake, by the bowels: sweat clenzeth from all partes. Spitle onely with coughe, clenzeth that which is in the lose spaces of the brest.

Snot purgeth those superfluities, which are in ỳ head.

The Canons and rules which it behoueth vs to obserue, shalbe to leade that way whyther nature especially doth encline, in the sommer vpward, in the winter downward, as Hippo. commaundeth, Aphorismo quarto, and Gal. 1. ap. 21.

We purge leane persons and such as can easely vomyt, by the vpper wayes, auoyding winter. But in the Spring, Sommer, and Harueste, such as hardly vomyte, and be of a leane constitution, purge downward, eschewing Sōmer.

Such as haue the consumptions of the Lunges, haue regard how ye purge vpward for feare of weakening the spirituall partes.

Such as haue the bottome of the belly thynne, weake bowels, or be bursten, take hed how ye purge downward, for it is daungerous.

Melancholique persons you may more safely purge by the lower wayes.

It is euill to purge much, such as haue the flure lyentery, (flyding away of the meate vndigested) by the vpper partes in sommer.

Grese

Sickneſſes for lacke of purgiug.

Gréefe about the hartſtringes, ſignifyeth lacke of purgacion, by the vpper partes, and ſuch as moleſt the nether partes downwarde.

If belly akynge ſhall chaunce to him that hath not a feuer, heauineſſe of the knées, gréefe of the loynes, & thyghs, it ſheweth that they ought to be purged downward.

To conclude, euacuacion of the particular members, is made by Indication, taken of ſituacion, as Galene hath plenteouſly declared, tercio art. paruæ, 2. ad Glanconem, ſep. vnde. & tricesimo therapentices.

vvhat ſickeneſſes purging cureth.

Galene, lib. de vi catarthica, affirmeth, that hée abated the tercian feuer melancholique paſſions, frantique fittes, falling ſickneſſes, continuall headaches, paynes of ioyntes, goutes, and healed the ſciatica, ſcauld heades, frettinge vlceres, wolues in the breſt, and many daungerous puſtles, of euill coloure, newe lepryes, cankers, and one whom, as hée had ben bored thorow the guttes (which by other Phiſitions vnexpert handling thrée monethes, ſtared worſe and worſe) with onely purgacion hée reſtored too health. Hée toke away by purgacion, a womans flure, and other diſeaſes of the matrice, and alſo dymnes of ſyght, opthalmia, the apoſteme of the eye, by purgacion hée alſo cured in one day.

Therefore, purgacion hath ben gyuen accuſtomably, to ſtaye both diſtillations, and ouerflowinges. Hence it is, that Aetius lib. tercio, appoynteth it to bée vſed in certayne flires, of the belly. All which effectes ſhewe, of what force purgacion is, learnedly gyuen: howſoeuer ſoles too abuſe it, or diſpraiſe it.

Meete times to purge.

Dymnes méete to purge, Hippo. 6. aph. taketh of the temperature, of the ayre enuironing vs. For as the ayre is altered ſo muſt your purgacion: and what ayre is at Buckſtone, and howe your purgacion muſt bée altered, wée haue already expreſſed.

To

To whom ſoeuer (ſayeth hée) letting of blood, is conuenient, or purgacion, the Spring is beſt, quarto Apho. quint. & ſext.

Contrarywyſe, in the dogge dayes, and before the dogge dayes, purging medicines be daungerous.

Moreouer, in the Sommer, wée gyue vometes, choller abounding in the ſtomacke. Contrarywyſe, Celſus appointeth it in the winter, bycauſe the ſtomacke then is loden with fleme, lib. primo.

Galene did purge in the ende of the Spring, thoſe which in Sommer were taken with a tercian feuer: and in the beginning of the Spring, thoſe which throwe groſeneſſe of humoures dyd fall into ſickneſſe, lib. de pur.

Furthermore, tymes fitte for purgacion, maye bée taken of the influence of the Planetes, ſayeth Hippo. libr. de diera. And Galene did chooſe the ſpace betwéene the newe moone and the old, for drinking of Triacle, libr. de theriace, ad Pamphilium.

When to purge according to the Aſtronomers.

It is conuenient, that in gyuing purgacion, it bée obſerſerued, which thing Actius lib. 3. & 1. th. and Halyabbas commaundeth. If ſo bée, that the force of medicines purginge, is dulled, when the moone ſhall bée ioyned with Iupiter, if wée beléeue Ptolome, in centiloq. But purginge medicines muſt bée gyuen when the moone is in a watery triplicity, hauing none aſpect, commixtion, quadrature, or oppoſicion, with Saturne, Iupiter, or Mars. Cõcerning the which aſke Councell of Ioannes de Monte regio, and the other Aſtrologians, but eſpecially of Auicennes medicorum, and alſo of Almanackes, yearely made. Auerhois commendeth thoſe which, although they bée whole, are purged euery ſeuenth yeare. And I commend thoſe that be purged euery Spring, and fall, ſeeing ſeldome but at certayne tymes and circuites, diſeaſes do happen, or not farre from them. But with Auenzoar the election of tyme according too the Aſtrono-

mers is not allowed, lib. ſecundi. Perhaps bicauſe ỹ ſick may periſh while we abyde theyr elections.

Laſtly of the preparation, of the body, and alteration of the humours, times of purgation, are to be receyued. For as Hippo. writeth, before the drinking of Elleborus (bearfote) the body muſt be moyſtened, with much meat & reſt. 6. epi. Further he ſaith, if you wil quikly purge him, ỹ hath dronkē Eleborus, it behoueth that he waſhe, and eate: to waſhe the day before the receyuing of the purging medicyne, for lauing, bathing in ſwēte water, or waſhing, ſpreadeth abrode the humoures, and maketh the body more laratiue and ſoft. And to eate ſuch meates, as thinne, cut and ſeperate groſſe, clamy and tough humours, and that do open the paſſages.

Preparatures before purgations.

Again hē ſaith, bodies which ſhuld be purged, ought to be made flowing: & thei ar made flowing, as Ga. teſtifieth 3. ap. 9. By ertenuating, & cutting of humoures, & by opening the wayes, by which ỹ humours are drawē of the medicine. And when this is neglected, be ſure purgations be hard and greuous, wherfore Auicenne doth preferre thinning of the humour, and dylatation of the wayes that be ſhut, not only before purgation downeward, but alſo before vomite. Phe. 4. 1

Hence it is, that preparatiues are vſed. Therfore to heale thinges diſgeſted, and to moue thinges not raw, ſo that they enforce not (and the moſt ſoft do not compell) to be vttered, for the erpulſion of raw humours, as Galen writeth primo apho. 22. doth cauſe ache of the belly, gnawing, & ſwonnings, and alſo, that nothing in effect worth the accompt, is erpelled, ſeing all raw humours be ſlow, and vnmete for mouings, by reaſon of rawneſſe and colde, wherby it commeth to paſſe, that they alſo do ſtop all narow paſſages, by which the medicine ought to bē conueyed, and deliuered, therfore they be neyther brought out themſelues, nor ſuffer other, as ſayeth Auicen quarto, et Phen primo. Hence it is, that all long ſickneſſes grow.

Auicenne

Auicenne after concoction, before euacuation giueth things thinning.

Furthermore, coction must be loked first: especially in grosse, tough, and slimy humours, as AEtius teacheth Libro tercio. And in certayne chollerique infirmities, of thicke, and tough matter, as it is apparant with Galen, of the purgacion giuen for the yelow Jaundis, Libro de vi Catarthica, et de constitucione artis Medicæ. The which thing, also Tralianus doth vse, and against Rasis and Auicenne, but not likewise, for the whayey, thinne, and subtyle humoures, which as it semeth too Aetius, are too bee purged foorthwith, in the beginning of the sickneſſe.

Briefly, before concoction, a purgacion is conuenient, in my iudgement, the manyfest quality of the humor compelling the quantity and place, of this iudgemēt is Antylus, and also Manardus libri tricesimi, epistola prima.

In some the mouinge of nature, or of sickneſſe, or of both, doth shewe the tyme of gyuing purgation.

To these, the strength of the sicke, the condicion of the ayre, and what thinges haue gone before, and are present, or belonge too bee purged, (as Galene teacheth nono Therapentices,) are too bee considered.

If so bee that apte mouinges are to bee holpen, and the depraued to be corrected. And it is depraued, if before concoction, nature dō euacuate, sayth Leouellus in practica sua.

Also, if by places not conuenient, and then it is too bee transferred, as affyrmeth Valeſcus in Philonio suo. And in diseases of swift mouing, it often happeneth in the beginning, that the rawe matter is euacuated, nature erringe, throwe compulsion of sickneſſe, as affirmeth Iohannes Ruellius. Which thinge, a skilfull Phisicion, some knoweth

Purgacions leaſt dangerous.

Purgacions, which may bée vſed without daunger, bée thoſe which be compounded, the hurtfull qualitie corrected, whereupon wée may not ſo well vſe ſimple medicines, ſayeth Cardanus, de varietate rerum, although I brought in example, of Elleborus in the old tyme, which was permitted, when our bodyes were ſtronge, but not ſo nowe. For it behoueth (ſayeth hée) for the moſt parte, in euery ſimple, eyther to qualifie the hurte, or to ſtunne the force, or too ſtrengthen the weakneſſe, or to correct the vnpleaſantneſſe. So vnlikely it is that any ſimple may aunſwere to bée correſpondent, for the curacion of ſundrie affectes, whiche at once dw requyre diuers faculties, and at one inſtant, as is very learnedly ſayde, of Celſus, and at large expreſſed of Montanus, in commentario de componendis medicamentis.

The rule of Galene therefore is, that as farre as it is lawfull, the medicine be made moſt pleaſant, quarto de tuenda ſanitate, peraduenture, according to that ſaying of Hippoc. The Phiſicion ought too gratifye the ſicke, in meates, drinkes, and medicines, ſexto Epi. For in meate, there is a moſt excellent medicine, as he teſtifyeth. Wherefore Aetius doth mingle with meates, thinges which dw not onely ſoften and compreſſe the belly, making it ſmothe and ſlyppery, but alſo that haue force of drawing, as after bréefely ſhalbée expreſſed, of which things Ioannes a S. Amando, in concordant. Gal. and Matthæus Gradenſis, in gloſſ. ſuper Ah. moſt wholeſomely dw diſpute.

Purgation for euery complectiō.

Medicines méete to purge the chollerique complerion, or ſuch as bée troubled with cholerique diſeaſes, are theſe, conſideration had to the thinges afore expreſſed, as Gardonius affirmeth in practica ſua.

R. Electuarii de ſucco roſarum,
Diaprunis, ana, z. iii. miſce.

Take of the compoſicion, of the iuyce of roſes.
Of the compoſicion of prunes, of eyther iii. drammes,

myngle

mynge them.

For the phlegmatique complexion, or them that are vexed, with phlegmatique diſeaſes.

R. Diaphæniconis, z.v.
Diacatholiconis, z.ii. miſce.

Take of the Electuarie of dates, v. drams, of the vniuerſall compoſicion, two drams, let them be mynged.

For the melanchollique complexion, or them that are vexed with diſeaſes thereof.

R. Dia ſennæ lenitiuæ,
Confectionis hamech, ana.z.s.miſce.

Take of the Lenitiue Electuary of Sene, of hameches confection, of eche halfe an ounce, mingle them.

Take in the morninge faſtinge, in pocyll whay, made with ale, to purge choller. In pocyll whay made of whyte wyne, to purge fleme. In pocyll whay, made of Gotes milk, for melancholly, receyuing a little warme brothe, within halfe an howre after, eating after that, nothinge vntill vj. or viii. howres be erpyred, and kæping the houſe, as Bachanellus willeth, lib. de conſenſu medicorū in curandis morbis.

A Glyſter of bleſſed operation for noble complexions which gently euacuateth phleme and blacke choller, & gentlly erpelleth wynd, and greatly auayleth agaynſt the collick and græfe of the bowels. Excellent good glyſters.

R. Anize,
Croci, ana. z. ii.

Polipodii triti, bulliant cum aquæ lactis caprarum, libris quinque, & diſſolue.

Hieræ picræ, z. i.
Mellis, z. i.
Salis, z. i.
Olei violacei, z.ii. miſce ſecundum artem.

Take Okeferne rotes, Anyſe ſædes, Bruſed Safron, of eche two vnces, boyled in fyne pyntes, of the whay of gotes

milck, to the fourth part, into the which you shall dissolue, of Hiera picra one vnce, of hony two vnces, salt an vnce, oyle of violets, two vnces, gyuing one after another, if néed requyre, for it will serue for thrée of fowre doses.

Another to prouoke vryne, and to open stoppings.

R. Aquæ lactis caprarum lib. d. in qua bulliat anisi pulueri-zati vn. i. d. quibus addes olei violacei. vn. ii.

Take whay of Gotes mylke a pynt and an halfe, wherin let boyle of a walme or two, of anyse séede lightly brayed. ii. vnces, to the which adde of oyle of violettes, two vnces.

Another good to purge choller, and to mundifie the blode with all the rest of the humoures in generall.

R. Maluæ,
Althææ,
A triplicis, ana. manip. i.
Mercurialis,
Acanthi,

Seminis Lini,
Fœnigræci, ana. z. ii.

Coquantur ad tercias, & colo diffundantur, accipiaturq;.
Furis decocti, lib. i.
Medullæ cassiæ fistularis, vnce i.
Hieræ picræ, s. d.
Mellis rosacei colo transfusi, z. iii. s. d.
Olei ex olinis expressi. s. iij.
Salis vulgaris, z. i. s. d.

Commixtis omnibus, fiat enema.

Take of Mallowes, Holyhocke, Orage, Mercury, swéete bryer, of euery one one handfull, lene séede, fenygréeke, of eche two drammes, boyle all in a quart of running wáter, vnto the third part, then strayne them, and take of the broth boyled

boyled, one pynte, of the pyth of Caſſia fiſtulæ, one vnce, of Hiera picra i. half vnce, of hony of roſes krayned, iii. drams, and an halfe, of oyle preſſed out of olyues iii. vnces, of ſalt, i. dramme, and an halfe, of all myngled togyther, let there bee made a Clyſter.

Fyner Iewels, further fet, dearer bought, leſſe in quantitie, ſtronger in qualitie, more daungerous for the body, I could haue appoynted many thouſandes: but bycauſe theſe are comune, of ſmall pryce, euery where with the Apotecaries to be had, & without daunger will do their office, I truſt they may ſerue for the poorer ſort that are not of abilitie, too retayne counſaylours in phiſicke, the riche, I wyſh to reſort to the learned Phiſitions. Good Iewels good cheap.

Slypery meates which rather make the bodye ſoluble, than do bynd, are theſe, as at large is expreſſed of Aegineta, Fleſh of lambe, veale, pygge, fat capons, chickens, and all fat and moyſt meates, rather boyled then roſted or baked. Meates ſoluble or ſlippery.

Butter, mylke, breade not to drie baked, nor too ſtale, beere of meane age, wyne with ſuggar ynough, ſweet fruits, & rype, as damaſke prunes, cheryes, raiſynes, damſons, &c. Of herbes for your brothes and pocylles, mallowes, cychorye, endyue, vyolettes, pacyence, fumetory, and centaury a little quantitie, ſome vſe, which will not onely make the broth to butter, but alſo moleſt the body as doth ſene, fill it with wynd, and weaken the ſtomacke ſayth Mathiolus Senenſis, ſuper Diaſco. and Meſue lib. de ſimplicibus. and as dayly experience proueth. All theſe thinges needfull, conſidered and obſerued, for the xiiii. xv. or xl. dayes, you remayne there, and after you come thence, one moneth at the leaſt, if your diſeaſe requyre it, keepe the eſpeciall Victus, expreſſed, but after you may returne to your former trade of lyfe, not hurtfull, ſo that alway prouyded, the day of your cōming thither, bee noted, before you enter into the Bathes, and the day of your departure, with the country of your habi- Tariance at Buckſtone.

A regiſter booke.
A rate for the treaſure of the poore

bitation, condition or calling, with the infirmityes, or cauſe you came for, in the regyſter booke kept of the warden of the Bath, or the Phiſition that ther ſhalbe appointed, & the benefite you receyued, paying foure pence for the recording, and euery Yeoman beſides, xy. pence, euery Gentleman iy. ſhillinges. Euery Eſquior. iy. s. iiy. d. Euery Knight, vj. s. viij. d. Euery Lord, & Baron, x. s. Euery Vicount, xiij. s. iiij. d. Euery Erle, xx. s. Euery Marques, xxx. s. Euery Duke, iy. pound x. s. Euery Archbiſhop. v. l. Euery Biſhop xl. s. Euery Judge. xx. s. Euery Doctour, and Sargeant of lawe. x. s. Euery Chauncellor, and vtter Barriſter, vi. s. viij. d. Euery Archdeacon, Prebendary, and Canon, v. s. Euery Pyniſter, xij. d. Euery Ducches, xl. s. Euery Marqueſſes, xx. s. Euery Countes xiy. s. iiy. d. Euery Barones. x. s. Euery Lady, vj. s. viij. d. Euery gentlewoman, y. s. And al, for the treaſure of the Bath, to the vſe of the poore, that only for help, do come thither, the one halfe: the other to the Phiſicion, for his reſidence.

Now if any ſhall think me ouer bold, to ſpeake in the perſon of a Magiſtrate, let them conſider with themſelues two thinges mere contrary, their abilityes, and the poores neede, for ſure I am, that none of all theſe receyued, but doth twyſe a yere in ydle paſtime caſt more then this, away in rayne. Therfore I truſt, ſeeing it is to the poores, bore and better meanes for your owne health, with other good vſes, that from tyme to tyme, ſhall be there appointed, that there wilbe none, ſo ſtraight laced, or of ſo vnpitifull a conſcience, which will not, if they ſee cauſe, drawe theyr purſe ſtringes wyder.

If they conſider the good intent, to be aſwell for the poore afflicted members of Chriſt (and what you gene vnto them you gene it me ſaith he) as alſo, for the honour of the Realme, the which, forener, God graunt Triumphant, Amen.

The prayer

The Prayer vsually to be sayd before Bathing.

S thou hast, most mercyfull Father, of thine infinite bounty and grace, geuen vs power, to come, to these thy Bathes, (prœordinate, of thy deuine prouidence) for the benefite of vs thy deare creatures: So likewise rightly we confes, that the breach of thy most holly lawes, which we haue, to often done, is the very cause, that we be so vered, greued, diseased, and enfeebled, as a iust crosse, for our misdœdes, seing that to the third, and fourth generation, thou hast said, thou wilt thē visite. Howbeit, we hope in thy mercies, vnto the which, as vnto a safe anchor (tossed in this miserable maze of worldly wretchednes) we certainly trust. Taking comfort of thy heauenly word, that whom thou chastisest, thou louest. So loue vs good Lord, that we vnfaynedly trusting in thy word, the second person in Trinitie our Redeemer, and calling on thee in his name, (in one vnitie) may be relœued, comforted, & eased, as thou in thy word hast promised (if it be thy most gracious will) of all our grefes, whether they be inward or outward in body or mind. By the benefite wherof, all the Athistes godles and careles of the world, may knowe thy power: that from thee, ccumeth health, to al Nations, for from thee commeth al knowledge, how to vse thy Creatures for our vses best.

Graunt therfore good Lord, the healthfull spirit of truth, the holly ghoste, to help, ayde, and assist vs, in all our afflyctions, and to guyde thy ministers, natures Interpreters, Phisitions, with thy heauenly health, that being strengthened by thy influence, may not only, the better benefite vs, and the certeyner, assertaine vs, of thy gyftes, here and els

where, but also the bettter ayde, and assist vs, seeing they be thine appointed counsayloures, as they whom we can not be without, as thy liuely word teacheth: So then strengthen these Bathes, teach them, and assist vs, good Lord, that what is profitable, for our benefite, may be here had, they shewe, we seeke, find, and obserue: what hurteful they may declare, we refraine and withstand. This graunt eternall Father thorough the bloud, of the immaculate Lamb, Jesus Christ, that we departing hence, better in health, & strength, therby may glorify thee, ouer all the worlde the more, to whome with the Sonne, and the holy ghost, be all glory, prayse, dominion, and power, for euer and euer Amen.

God preserue, the Quenes most royal Maiestie, Nobility, and Councell, and namely George the mightie Earle of Shrewesbury, and the noble Countesse Elizabeth his wyfe, whose good furtheraunce, in these edifyces, hath not lacked, with the right honorable, Lord Talbot, his sonne & heyre, and the honourable Lady his wyfe, master Gaylbart Talbot, and his most vertuous wyfe, his whole offspring, namely, and all the whole Land. Amen Amen.

FINIS.

A necessary Table exactly drawen according to the order of the Alphabet, directing the Readers very commodiously by the numbre of the Pages to all such chefe and notable matters as are in this brief treatyse contayned.

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Fol.3.pag.1.line.2.read the moſt part,for foure parts.
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Fol.15.pag.2.line.17.read familiar,for fumitor.
Fol.17.pag.1.line.28.read Amicus,for Auicennes.

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